2: Mountford E-5 (1954) 1958
OI20 Tiwi OI20

After a pause, another aboriginal entered the ring and sang about the previous singer's dead father. 881 765

(*e*) "My stomach gets hot like fire,[83] when I think of you, my uncle." [533] Some of the women cried when the song was finished. [539]

(7) *Cooking the Kulama Yam*

When the fire had burnt down to a bed of coals, the men picked up the fragments of burning wood, throwing them in all directions, scraped out the glowing embers with sticks, brushed the ashes from the heated termite mound with boughs, and the oven was ready for cooking the *kulama* yams. Meanwhile, one of the men had bound the rushes into a rope, *imbini*, about an inch in diameter, and sufficiently long to encircle the oven. The fragments of heated termite mound were lightly sprinkled with water, the *imbini* rope coiled around them, the yams carefully arranged on top and the whole covered first with thin sheets of newly split paper-bark, then with sand. Care was taken to cover the yams properly, otherwise, the aborigines explained, *saini*, the *kulama* sickness, would escape and cause blindness to the immediate participants. 252 881

As the oven was being covered, the leader patted the sand to consolidate it (Pl. 442), chanting at the same time, "Brr, Brr, Goodbye, Grandmother, goodbye",[84] in the same way as the owl-man, *Purujikini*, did at the first *kulama*. 881 [533] [539]

While the yams were being cooked, the *kulama* people performed the following dances, to the rhythm of sticks beaten by the women. 535 881

(*a*) The dance of *jiriwa* (silver-crowned friar-bird). [534]

(*b*) Two crocodiles, *jirakupai*, fighting (Pl. 302), followed by two aborigines as crocodiles crawling in the sand.

(*c*) A crocodile; the dancer carrying the goose-feather ball (*tokwianga*) in his mouth to symbolize the prey of the crocodile.

(*d*) The green turtle with the hands and arms of the dancer moving in imitation of the turtle's flippers.

Two young women, when asked to dance, performed:

(*e*) The crocodile, *jirakupai*,

(*f*) The buffalo,

(*g*) The shark (Pl. 300).

[83] The stomach, or solar-plexus, is the location of the *imunka* (spirit), and the seat of the emotions. [826] [774]

[84] The *kulama* yam is looked upon as a female when it is dug up, placed beside the *wuringalwa* tree and immersed in the water for the first time. When taken from the swamp it is male, again becoming female from the time it is put in the oven until it is eaten. [824]